

THE BAPTIST RECORD.

OLD SERIES VOL. XXXI.

JACKSON, MISSISSIPPI, SEPT. 5, 1907.

NEW SERIES VOL. IX, NO. 36.

A contented spirit is better than great riches. It is the Midas touch that turns everything into that which is better than gold. It is one of the secrets of a happy life, and a virtue which we all can acquire.—Western Recorder.

Obedience is our universal duty and destiny; wherein who-so will not bend must break; too early and too thoroughly we cannot be trained to know that "would," in this world of ours, is a mere zero to "should," and, for most part, as the smallest of fractions even to "shall"—Carlyle.

Whatsoever befall thee, receive it not from the hand of any creature, but from Him alone, and render back all to Him, seeking in all things His pleasure and honor, the purifying and subduing of thyself. What can harm thee, when all must first touch God, within whom thou hast enclosed thyself?—R. Leighton.

It is what men and women, fathers and mothers, are, much more than what they say or do, that is the principal formative influence which they exert upon the children who are born to them. The saying and the doing come out of the being, and report in part its sanity, if sanity be there. But they cannot report it wholly. It is something left, as much as it is something heard or seen.—John W. Chadwick.

The Established church of England will use \$1,220,000 for the pensioning of her aged and poor ministers, a step regarded necessary by the very inadequate stipends paid to her clergy even by that wealthy state-endowed church. There are 1,490 regular clergymen in her communion, who receive only \$344 a year, while half of the English clergy receive salaries less than \$900. After all, state endowment is not a very brilliant success, even from this lower standpoint.—Ex.

He has an especial tenderness of love toward thee for that thou art in the dark and hast no light, and His heart is glad when thou dost arise and say, "I will go to my Father." For He sees through all the gloom through which thou canst not see Him. Say to Him, "My God, I am very dull and low and hard; but Thou art wise and high and tender, and Thou art my God, I am Thy child. Forsake me not." Then fold the arms of thy faith, I say, but not of thy action; bethink thee of something that thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend; heed not thy feelings, do thy work.—G. MacDonald.

The first temperance society on record was organized at Moreau, Saratoga, N. Y., August 30, 1808, by Dr. Billy James Clark. The society is still alive and it is proposed to celebrate its centennial by a World's Temperance Congress at Saratoga Springs, June 14-30, 1908. The recent amazing advances in the temperance movement especially in the south will lend strength and enthusiasm

to such a congress and this occasion may well be made the time for a great rally of the temperance forces of the world without regard to race, country or kind of organization. Suggestions and inquiries for additional information should be addressed to Rev. J. H. Durkee, Triangle Building, Rochester, N. Y.—Watchman.

All prohibition is statutory, whether it be village, town and city, local option prohibition, or state prohibition. To rail against statutory prohibition is to rail against all prohibition. To praise prohibition by any unit is to praise it by every unit. If it be good for a city government to withhold its consent from the sale of liquor, it is good for a county and a state to refuse to sanction the traffic and stamp it with public approval. The fundamental proposition in all the political aspects of this problem is this—not whether men will sell and men will drink, but whether government shall approve of the selling and the drinking—whether it shall give to the people as a whole or by communities the right to approve and realize for a price a traffic which wrecks and robs homes, ruins lives and burdens and corrupts the state.—The Maine Citizen, Portland.

Two painters each painted a picture to illustrate his conception of a rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of the branch, almost wet with cataract's spray, a robin sat on its nest. The first was only stagnation; the last was rest. Christ's life outwardly was one of the most troubled lives that we ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time till the worn body was laid in the grave. But the inner life was a sea glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when the bloodhounds were dogging him in the streets of Jerusalem he turned to his disciples and offered them, as a last legacy, "My peace." Rest is not a hollowed feeling that comes over us in church; it is the repose of a heart set deep in God. It is the word of the man who says with Browning, "God's in his heaven, all's right with the world."—Drummond.

"Among a thousand people there may be, at the most, fifty with easy lives and detached minds, who will listen with pleasure to a lecture on the ritual of the Jews, or the schools among the apostles, but what food is there in those exalted themes for the other folk? They are widows anxious about their families, young men fighting a life-or-death battle with fiery temptations, lonely women with empty hearts, merchants harrassed by business affairs, old folk nearing the bank of the Jordan, feeble people with the message of death in their bodies. Perhaps they ought to be blamed for their indifference, but they really cannot care one straw who wrote, or what is the meaning of the Athan-

asian creed, but they are hungering and thirsting for a word of good cheer to strengthen their arms and to lift up their heads. It is cruel if they do not get it; it is sinful if they are offered sawdust instead of the bread of God. But what of the reading and the cultured people? Allow me to whisper in some young minister's ear that if he is going to select two or three professional men and prepare learned sermons for them, he is making a double mistake. He is neglecting the common people who heard the Master gladly, and he is wearying the other people nigh unto death. They have had enough of the lecture-room and its theories. They have come to church for light on daily duty, and inspiration to do it bravely. Never can I forget what a distinguished scholar, who used to sit in my church, once said to me: 'Your best work in the pulpit has been to put heart into men for the coming week.' I wish I had put more."

To the Brethren.

Dear Brethren—The time for the meetings of the several Associations in our State is now upon us.

At these meetings we make reports concerning the work of our churches during the past associational year. It is generally a time of good cheer. We look into the faces of those who are equally interested with us in the Master's cause and the hearty hand-shakes, kindly greetings, "God bless you," bespeak an interest that is exceedingly helpful to us in our work.

I would like to be in every meeting if possible, to represent this department of our work, but the many cares here that claim my attention daily, and the fact that many Associations meet the same day hinder me from attending many of them.

I will ask some brother in each Association to represent the Orphanage. You can tell the people that the Lord has been very gracious to us this year. He has given us good health and blessed our labors.

We have a good crop. Our building is just about completed. It was estimated at the time the building was authorized that we would need \$3,000 besides what we had to complete the building, but by doing the work as much as we could by ourselves, and managing closely find we lack only \$1,000. We hope this will be forthcoming as the building is complete, and money now due. Our number are increasing. We have now 135 children in the Home and papers out for ten or twelve more. We greatly appreciate the loyal help our people have given, especially the help of our Sunday schools and are fully trusting them to supply our increasing needs. With kindly greetings to all.

I am your servant,

J. R. CARTER.

(We learn from above the present needs of the Orphanage. Let every association take a cash collection and forward it immediately to Rev. J. R. Carter, Jackson, Miss.—Editor.

Election Again.

Brother Wesson is still chafing under the Bible doctrine of election. He seems to try to evade by hiding behind such terms as "Calvinism" and "fatalism." Whatever comfort Bro. Wesson gets from this method of reasoning it does not satisfy some of us who are simple enough to take the Bible at what it says and believe that part of it that teaches election and predestination as well as other parts. It may not be out of order to suggest to Bro. Wesson and other brethren who are disturbed about this doctrine that their minds will never be theologically at rest, until they quit opposing this plain teaching of God's word. Personally it was the greatest victory of my life, as a believer, when I made up my mind to accept this doctrine because God taught it, even if I couldn't understand it.

Brother Wesson then quotes a question as follows: "By the decree of God, for the manifestation of His Glory, some men and angels are predestined or foreordained to eternal life, through Jesus Christ to the practice of His glorious grace, others being left to act in their sins to their just condemnation to the praise of His glorious justice," and then asks "is it true?" I think according to the word of God, the statement is essentially correct, as to fact.

As to "Some men" turn to Titus 1:1-3. "Paul a servant of God and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, etc."

Here God had promised eternal life to some before the world began. These "some" must have been "God's elect" to whom this eternal life was "manifested in due times by preaching." This is in harmony with Paul in II Tim. 1:9-10, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Thus the purposes of God are in harmony with the proclamation of the gospel.

This elective grace is not exercised in view of foreseen goodness according to Romans 9:11. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth."

Again this choice was not made in time, but before the world began; Eph. 1:4-5, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his own will, etc."

Now, Brother Wesson, is it not true that "some men" are predestinated and elected to eternal life according to the above scriptures?

Now as to angels: Turn to I Tim. 5:21, "I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou elect angels, that thou observe these things, etc."

Now if God chose these men and angels out of a large number, didn't he leave others

to act in their sin to their just condemnation?"

Now what objection can one have to God's choosing some and leaving others, if all, to start with, are justly condemned? It were but just that all perish. Who then could question the Divine prerogative in choosing to save any number whatsoever he will out of those who are justly damned.

Brother Wesson makes much also about God "effectually drawing some," and leaving others. Of course, God does this upon the same ground that he elects some and doesn't others. To the record on this point: John 17:2, "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him."

Again, John 6:37, "All that the Father giveth me shall come to me, etc." Again verse 44, "No man can come to me except the Father which hath sent me draw him."

Now, according to Brother Wesson's theory if God draws all men effectually then all men will be saved. God does draw effectually all men who are saved, for as above "All that the Father giveth me shall come to me." If God gave all men to Jesus all men shall come to Jesus. If God just gave part of the human family to Jesus that part shall come to Jesus. But if God gave none to Jesus none can ever come to him; and hence all must be lost, for "No man can come except the Father draw him." Hence Brother Wesson's theory forces him to either universal salvation or universal damnation.

I know that Brother Wesson will say that God draws all men, but some will resist the drawing power of God, and be lost. But I ask, why do some not resist the drawing power of God? Is it left to their own caprice? The only scriptural reason I can find why some are drawn—come to Jesus, is because God of his own will gave them to Jesus, for "all that the Father giveth me shall come unto me," John 6:37.

Now why do they come? Because given by the Father and effectually drawn by the Father, for the same reason.

It seems to me these two passages; "No man can come to me except the Father sent me draw him" and "All that the Father giveth me shall come to me" teach that none are drawn except the given, and, likewise, none come except the given.

Now, if the above reasoning is not true then Brother Wesson has a right to get a theory of his own and so fix it that God can't draw a man if He wants to, for some do resist and He wants them all. I prefer God's plan.

In love,
W. ALEX JORDAN.

To the Mississippi Association.

The "Layman's Movement" proposes to the church to come up to the association with their pastor's salary paid up. Won't all the churches do this. Brethren, this would be such a great and glorious thing that every church letter would report pastor's salary paid up to the present or to the end of the year. This would be such an excellent precedent.

Brother Whitten has appointed a committee to work up this movement and sent each one a circular requesting us to get together and organize for the association, but we are so scattered that I don't see that we can get together until the meeting of the association. In the meantime let each one study the matter and have something to pre-

sent to the association if anything occurs to him.

The essence of this movement is that we be better Christians and that our profession stand for more. That we live better lives that we love Christ and his cause more, that we give more and do more, in other words that laymen are called to preach the gospel by their lives and examples. There is nothing that gives so great confidence in Christianity as the devoted, consistent lives of Christians. When it can be said from their deeds and conversation they have been with Jesus.

If we are punctual in our seats in conference, prayer meeting and Sunday school taking an active part in all the proceedings we naturally become interested in all the work of our denomination and we pray for success. We love the work, we love Christ more and we give more willingly and this in turn makes us give still more, so that the more we love the more we give, and the more we give the more we love infinitely.

W. B. KINABREW.

All Aboard For the Judson.

On account of the opening of the 7th session of Judson College, the Queen & Crescent railway will furnish a special sleep for the exclusive use of Judson girls, on Sept. 2, leaving Shreveport September 10th 3:10 p. m., and intermediate points follows:

Leaving Arcadia at 4:43, Ruston at 5:11, Monroe at 6:12, Vicksburg at 9:20, Edward at 9:56, Jackson at 10:47, Forest at 12:11, Newton at 12:41, Meridian at 1:35, arriving at Marion 10:37 a. m., September 11.

Pupils from Texas, Louisiana and Mississippi can get this sleeper at Shreveport, Vicksburg, Jackson and Meridian and intermediate points. Pupils who come by the route will be conducted to the Judson by the Rev. Paul P. Momar, D. D., our professor of Philosophy, and we request you write us at what point you may be expected to join him.

Tickets should be routed as follows: Queen & Crescent (A. & V. and V. S. & N. O. & N. E., railway, and points on the M. & O. railway will perhaps find it to the interest to leave Meridian on the morning of the 11th, at 6:00 on the A. G. S., via Akron, arriving in Marion at 10:37 a. m., or they may join this party.

It is important that the students should be in Marion on the 11th in order that they may be comfortably roomed by the morning of the opening on the 12th.

You will be pleased to know that we have excellent prospects for the usual large attendance and hope to have the best session in the long history of the college.

Assuring you that a cordial welcome awaits you at the Judson and trusting your stay at the institution may be helpful to you in every way, I am,

Very respectfully,
ROBERT G. PATRICK,
President

New Salem.

Our meeting at New Salem began on second Sunday in August, Rev. M. R. Cooper doing the preaching after Sunday. Meeting closed on Friday morning with accessions by baptism.

B. A. McCULLOUGH

A Strange Freak With a Lesson.

By Rev. E. L. Wesson.

There is a strange story told in West Tennessee of a preacher who had a strange affliction. It is said that he would have spells of suffering with pains in his head, and at such time his skull seemed to part and while in that condition he could see, and tell afterward, many things his neighbors did and said, but never told anything about what he saw concerning himself, if anything. This may not be correct, but so I got it and thus I tell it.

The lesson I see in it and the point I want to make is this: most people have spells of suffering with the fault-finding spirit. Some people have such awful spells of it that to stay in their presence is like drawing pictures of the dark side of the judgment day when all things shall be opened up to view. Those who suffer with this disease are distinguished people. They are distinguished by three special traits. First, they never see any of their own faults under such spells.

Second, they never see any good in anybody when suffering from such enlargement of the head. Third, when they begin to improve—convalesce—?—they never remember any good that they saw in any body while under the spell. All such are to be pitied. They don't want it but they need it. Another lesson from this is the fact that it is a malady that seems to attack preachers as they get old. I am getting old myself and am beginning to dread the disease. It is a sad fact that many of us preachers as we grow old have spells of disgruntlement and can't see anything but the defects of our brethren in the ministry. Many of us when we are not going to have part in a service don't go to it. If we do we go away and say the service was not managed rightly or the sermon was defective in this, that and the other, etc. A pastor recently told me of an evangelist who has great meetings and wherever he goes earnestly pleads that everybody must work, and that every church member is in a back-slidden condition if he don't stand by his pastor, and that preacher said that the evangelist nor his family "seldom darken the church door," of which he was a member, unless he is going to conduct the service. Such actions indicate an awful disease of the head. It is not common "big-head" for that comes and stays, and produces sluggishness; it must be a kind of spasmodic affection generally called "crack-brain." I don't think the disease contagious nor infectious. It is rather a malady "brought on" by a combination of things. The first thing is too big an opinion of self. The second is a feeling that people do not know how smart we are. The third is dissatisfaction because people haven't sense enough to appreciate our smartness, and just go wild over some other brother whose efforts are nothing at all but trash. The fourth is the other man succeeds and we don't, and we can't see why. The fifth is we are too far off from God, but don't know it. Let us watch these points for they will produce this awful disease and we will always be subject to ugly spells making both ourselves and others unhappy.

For the Nut Cracking Corner.

Here are three questions by the same person:

1. Can a church receive members "under watch-care."
2. Has any one but members of the church into which one is being received by

letter the right to give the hand of fellowship.

3. May a church letter be limited? Let me say first that all of our doings along these lines are absolutely without Scripture precept as to how to do. God did not see fit to speak on these questions explicitly.

Second, let me say that the custom of receiving people "under the watch-care" of the church is an old custom practiced generally in towns where boys and girls are away from home attending school. Dr. Eaton practiced it and of course it was at least Baptist for he was the embodiment of Baptist soundness. I never knew any harm to come of it.

Third, giving the hand of fellowship is a pleasant experience to those who love to see God's children do their duty and, as giving the hand hurts no one, I think that every man who approves the doctrine of the church the member is pointing and appreciates the course of the one who is doing his duty, should be accorded both the privilege and the right of giving the hand of approval.

Fourth, a church has a right to limit its letters if it so desires, but the limit is worthless, for the person holding a letter can get it renewed join on an out-of-date letter if any church wishes to receive him. A church letter is only a certificate of membership. No church has to receive it because another church granted it. Churches are separate and independent of each other and do as they please. If a church should grant a letter to a man that another church knew to be a bad man, his letter would neither make him good nor bring other churches under obligation to receive him. We have no uniform custom on these points and the Scriptures are silent as to just how to do, therefore, it is with each church to do as it thinks best.

A brother writes that a certain church called a pastor, but the call was not unanimous, and one member of the church moved to make it unanimous and then privately worked against the very thing he had moved that the church do; and that the same or another church got without a pastor and had preachers to come on trial and be sampled, and that among the number of preachers who came was one who preached another man's sermon and on the strength of it got called. He then asks, which of the two was the meaner man?

Answer—If he tells the truth, I must confess that my knowledge of mathematics is not equal to the task of figuring out the difference between the meanness of the two men. The first man was guilty of political trickery and devilish hypocrisy, and the second was guilty of devilish hypocrisy and black-hearted plagiarism. I must leave the judgment to reveal the difference between the two, if the reporter has told the truth as to their perfidy, but if he, from any cause, has knowingly misrepresented either party he is meaner than both of them put together. To bear false witness against another is next to the sin of Ananias and his wife.

The Cates Meeting.

Yesterday was the 13th day of the great Cates meeting at McComb and it can be truly said McComb City has never had such a "shaking up" in all its existence, religiously speaking.

There has been about 600 public professions of faith in Christ, among them some of the hardest cases I ever saw. Some men in

the town are so far gone, so hard-hearted and so possessed of the devil that they told their wives if they went to the meeting they would quit them for good. One man in particular, told his wife he would quit her if she went back to the meetings any more and went away from his gate cursing her as he went to his daily work, but thanks be unto God, he is carrying the work of conviction on, and his people are praying as never before. More remarkable than I ever heard of. One of note being my nephew for whom I have been praying and pleading for 13 long years, and a loving wife has been pleading for 10 years.

Brother Cates broke down Saturday night and was unable to be out Sunday and Rev. P. H. Fields of Paducah, Ky., a close friend and co-worker of Brother Cates, whom the Lord sent among us, was pressed into service and the good work goes steadily on. Bro. Cates is able to be brought out to service, but not able to stand on his feet. He sits in an arm chair still pouring out his life's blood for the salvation of souls. He said Sunday night these burning words: "I love McComb City, and if I die while I am here I want my body to remain here till the meeting closes."

Pray for us,
C. S. CURTIS.

McComb, August 27.

Learned.

We have just closed a good meeting at Learned. There were eleven accessions, ten upon a profession of faith and one by letter. Brother W. E. Farr did the preaching. The church was greatly revived and stimulated to do greater work in the future.

The ladies of our church are doing a good work and will organize a Ladies' Aid Society at our next appointment.

We feel greatly encouraged over our work at Learned. May the Lord continue to bless our work.

Your Brother in Christ,
W. M. BOSTICK.

Liverpool.

We began our meeting at Liverpool on the third Sunday in August, Rev. C. M. O'Neal did the preaching. The meeting continued five days and the church received fifty members, twelve by baptism and three by letter.

B. A. McCULLOUGH.

Lula.

We began our meeting of days with Lula church the first Sunday in August, Rev. M. R. Cooper did the preaching. The meeting was well attended and resulted in six additions, two by baptism.

B. A. McCULLOUGH.

Providence.

Our great revival at Providence in Yazoo, began on the fourth Sunday in July, Rev. C. M. O'Neal did the preaching after Sunday.

The church received 41 members during the meeting, 34 of whom were for baptism. All the church was very much revived. We had two waiting for baptism when the meeting came, so on Saturday morning we baptized 35. One could not come.

B. A. McCULLOUGH.

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The Layman and Evangelization.

There is an eternal purpose in the salvation of a human soul. The soul redeemed may spend a life and build a superstructure of life and struggle and so have his work perished with his own body, or the life may be spent in the gold and precious stones may reward his efforts, and in the everlasting life of the years continue to enjoy the rewards and promised by the ever just Master himself.

There can be but one purpose in the life work of an intelligent and conscientious Christian. There are many channels through which the consummation of this purpose is attained. The exercise of his energies in this consummation is what is meant by Christian work. The channels through which God's people work should be as varied as are their respective pursuits, for it is the will of God that the Son should live enthroned in the human heart and thus every act of one's hand and every thought of one's mind shall exercise a beneficent influence upon all within the circle of his association.

In our political life there are some who do not care to exercise their right of suffrage, laying no special value on the high functions and responsibilities of citizenship. Such men fall into this state of indifference simply through a lack of awakened conscience on the one hand and a scarcity of milk of human kindness on the other. They seem wholly to misunderstand what a blessed boon is the right of citizenship. They seem not to know that a good government does not come of its own accord, but that "it is the noblest reward of the most conscientious effort."

In God's kingdom the body politic is made up of individuals, and its success is measured by the interest the whole body individ-

THE BAPTIST RECORD.

September 5, 1907.

ually takes in its progress. Alas! alas! that there should be so many who fail to enjoy their highest privileges because they are unwilling to pay, as it were, their poll tax.

In this war-fare of God's forces for universal righteousness, the victory does not depend upon the preachers alone, any more than the success of the battle depends upon the generals alone; but it does depend upon the prayerful generalship of the preachers supported by the successful fighting ranks of the laymen. In the last analysis of the subject, the whole result is found in the fact that a consecrated laity must furnish the means and a consecrated ministry must give guidance to the forces. This means that every child of God has a responsibility resting on him.

Rev. R. C. Murray, Sumrall, R. F. D., No. 1, could be secured for pastorates for another year by churches in reach of him. He expects to locate at Collins for school advantages.

Rev. J. L. Holcomb has recently held a very profitable meeting at Pitts Point, Ky. Rev. B. H. Lovelace of Clarksville, Tenn., did the preaching. There were 18 accessions and the church greatly built up.

Rev. A. B. Hicks of Bellefontaine has left the walks of men and gone home to God. He has entered into the rest that remaineth unto God's servants. He was a man of great usefulness and will be greatly missed. The Record extends condolence to his sorrow-stricken family and friends.

Rev. J. W. Lee writes: "Please change my address from Grenada to Batesville. We moved into our new home last Friday and found that Santa Claus had mistaken the election for Xmas and filled the pantry with all manner of good things. Good people. Happy pastor."

Evangelist Solomon and his singer, Bro. Wheeler aided Pastor J. E. Phillips in a meeting at Sturgis in July, in which there were 15 accessions. Also Brother Phillips has held a good meeting at his New Hope church with 4 new additions. He began a meeting at Ethel on last Sunday.

Assisted by Rev. Tom Tomlinson, Rev. W. S. Blackmon held a meeting with the Straight Bayou church in Sharkey county. There were 46 accessions, 31 of whom were by baptism. This is Brother Blackmon's eighth year with this church, and during this pastorate there have been ninety-three baptized.

Notwithstanding the general impression that, when the colleges close their sessions the latter part of May, all church work practically closes at Clinton, the average attendance at Sunday school during this summer has been 140, attendance at prayer meeting from 50 to 75, church attendance good, and there have been seven conversions and baptisms since close of session.

Rev. G. B. Waller, Jr., has been constantly at work in protracted meetings during the summer. He has held meetings at Tinnin and Fletcher's School House where the Lord has graciously blessed his labors. Brother Waller is a good man and doing some hard work that is not remunerative. But he lives and has the great satisfaction

of being blessed of the Lord of the harvest.

Death has claimed one of our children at the Orphanage. Cora Johnson went home to God on last Sabbath morning. She was 13 years old, and had been at the Orphanage about 18 months. She was sick only 2 days, suddenly called away by acute Bright's disease. Her remains were carried to Sturgis, her old home, for interment. She confessed Christ in the Cates meeting here. Superintendent Carter accompanied the remains to their final resting place.

Mrs. O. O. Wall was called on last Saturday to quit the waks of mortals and to join the heavenly hosts. She was a faithful and consistent member of the First Baptist church of this city and had for many years held a position as teacher in our city High School. She leaves a maiden sister and one son to mourn their loss. She had two sons, but one died some years ago. The surviving one, Dr. Percy Wall, is a graduate of the Medical department of the Columbia University of New York. He is a bright young man and worthy of all confidence.

We have just received through the courtesy of Dr. E. Z. Simmons of Canton, China, "The Baptist Press in China," a pamphlet of 18 or 20 pages, setting forth the present situation of our publishing work in China. The treasurer's report shows the total receipts of the publishing plant for 1906 to be \$35,015.10 with expenditures of an equal sum. The total assets of the society are set down at \$118,233.24, with liabilities in the same sum. Of the liabilities \$31,797.04 were contributed. The China Baptist Publishing Society is owned and controlled by both American Boards.

On last Sunday morning at about 1 a. m., a young man who was an employee in the Jackson postoffice as one of the night clerks, was arrested by Deputy United States Marshal Edgar S. Wilson, Jr., upon the charge of abstracting money from the United States mail, and placed in jail. He was let out on bail. As he was caught in the very act by gentlemen of the Secret Service force, and as he also confessed the crime nothing remains for him but to go for a term to the United States penitentiary. He and his associate night clerk instead of being at work for which the government paid them, spent much of Saturday night procuring beer. The one who was arrested brought into the postoffice building on that night of 14 bottles of beer of which he drank six and his associate six within a few hours. This is a sad picture. One young man loses a good, honorable job and goes to the penitentiary and another loses his job and goes, God only knows where. Something ought to be said here about others than these two young men. Whether this young man would have been guilty of theft had he been sober, we do not pretend to say, but that he was guilty and not sober may have very vital connection. Where did he obtain the intoxicant? He says he got it from the Eagles' Club, in West Jackson. From unquestionable evidence other men of the city are getting the accursed stuff from the same place and other similar places in the city, several of which could be named, if necessary. Now, what are these social clubs? From the information we have, we are sure it is not a slander on them to say that they are saloons limited in their patronage to

September 5, 1907.

the membership and possibly to their friends. Saloons in prohibition territory operating without license even, except possibly United States revenue license. Shall this state of things continue as decoys to the youth of our city? We shall doubtless have more to say on the line of more acquaintance treatment of all.

College Tidings.

We open late this fall. This is because we needed time to finish the new buildings. October 2nd will be the date for the opening of Mississippi College. Hillman College will open one week earlier, September 25th. All places are taken at Hillman except about half a dozen and they are sure to be taken before the session opens, I judge. Mississippi College is not limited in numbers, but it seems that boys are coming by the hundreds. We confidently expect the best session in the history of both schools.

May the Lord smile upon us and give us health and consecration.

W. T. LOWREY.

Tri-State Sanatorium.

I was in Vicksburg yesterday and had a full talk with Dr. Haralson. The doctor felt that I did him injustice in my last article. I surely did not mean to do so. I apologized to him privately and I hereby apologize publicly. I would not willingly do any fellowman an injustice, especially one who has been my personal friend for years and for whom I have long cherished and still cherish brotherly and cordial feelings. Dr. Haralson says he has given to the college within the last ten years, though not in the last six years. He says that while he earnestly desires to see the college made educational that yet he felt great interest in it and had other reasons in addition to this for not taking part in the recent movements. He made entirely satisfactory explanations to me and I deeply regret any injustice that I may have done him. I used the college movement purely as an illustration of what I conceived to be his position on the sanatorium question. I meant it as a good natured brotherly thrust and surely meant no personal offense. Dr. Haralson is a progressive, liberal, good man, and he and I are now at a perfect understanding personally.

However, we still differ on the sanatorium question. He still believes that the convention has done the unwise thing. He believes that instead of a tri-state sanatorium we ought to have established a Mississippi sanatorium. I, myself, very much prefer that, but I believed that we could make a tri-state sanatorium self-sustaining, that it was well to locate it in a great city where there were specialists in every line and that since Memphis was very easy of access to almost all points of Mississippi it was wise to put the enterprise there at this time and establish a Mississippi sanatorium later when conditions were more favorable.

Again, Dr. Haralson believes that we have made a serious mistake in connecting the sanatorium with the medical college. I call attention, however, to the fact that the agreement is that the management is to be wholly in the hands of the trustees and that the trustees are to be appointed by the Baptist conventions of the three states; also that there will be a sufficient number of trustees in Memphis to make up the executive committee. The plan will be to take great pains to safeguard the institution against objectionable features of all kinds. Two of the

THE BAPTIST RECORD.

Good Day at Prentiss.

At the 11 o'clock service here yesterday three joined by experience and at night two. These with one who was waiting over were all baptized in our unique baptistry in the presence of a full house last night. Our clerk read for approval the letter to the association. It showed that for all purposes, and this includes no house building or repairing, that the church has contributed over \$1,100 an average of over \$9.00 per member.

T. J. MOORE, Sept. 2.

The Sunday School Board at Nashville, has elected Rev. Hight C. Moore of North Carolina to the position of Sunday school Teacher Training Work. Dr. Frost always gets the best. Brother Moore is wise, aggressive and a fine trainer. A great blessing has come to us.

We see from some of our exchanges that the Baptist Book concern of Louisville, Ky., is undergoing some changes in ownership and management. Dr. W. P. Harvey and Mr. W. E. Mitchell have disposed of their holdings at par, and Dr. Harvey retires as business manager, being succeeded by Mr. C. D. Moody. We understand that the Baptist Book Concern which owns and operates the Western Record is in control of the Eaton heirs, and that Dr. J. M. Weaver, who has been holding the position of editor since Dr. Eaton's death, will continue in that capacity. It appears that Dr. Harvey had developed the Baptist Book Concern to very satisfactory proportions. Because of the brevity of life ties must be broken and changes must come.

"The Laymen's Missionary Movement."

It is important to bear in mind, First. That this is a missionary movement, although there will be many indirect benefits flowing from it. While the movement originally was for foreign missions, it has since broadened to take in all missions as well.

Second. That it has a definite object in view, viz.: to give the Gospel to the entire world in the present generation.

Third. That as means to this end it aims to secure signatures to the declaration Card by as many Laymen as possible in order that they may be induced to Pray, Give, Study and work in every way possible for the accomplishment of this one definite object, of giving in the next twenty-five years, every man, at least, a chance to accept the Gospel.

Fourth. That to accomplish this object there must be a greater advance in our ideas of giving money. Money must be given in vastly larger sums and also much more generally and persistently. Our Mission work has been conducted on entirely too small a scale. The giving must be by thousands and hundreds of thousands of dollars, instead of by hundreds and tens and even dimes. Our men of means and affairs must be brought to a point where their souls can be set on fire by the vision of a world wide effort to bring the world to Christ in their life time.

Fifth. That it is a movement originating in prayer and that prayer should continually characterize it.

Sixth. That it is a movement by Laymen and for Laymen.

S. R. WHITTEN,
For the Committee.

A. H. LONGINO. Jackson, Miss., Aug. 27, 1907.

September 5, 1907.

Training Young Converts.

I got this morning in my imagination all over the dear old state of Mississippi and I see the many young people and boys and girls that have just entered the kingdom of God upon earth—new creatures in Christ Jesus. Here they come from almost every part of the valley, fleet of foot, smiling faces, hearts full of love for their new found Lord. Pastors and churches have prayed and worked. The Lord has blessed their labors and all this new life. What a responsibility! How are we as churches going to meet them? Are we going to let them stay infants? Are we going to help them grow strong in spirit, intelligent Bible students, young people with broad missionary views, consecrated, fervent, loyal Baptists? In other words, are we going to pray and work for their development as we have for getting them into the church?

The meetings are over. The good times we have had should be a stimulus to go forward in the great work of the Master. How shall we do it? I know of no better method than that given in our Sunday school and Young People's work. The Sunday school is too well known for me to stress that department, the teaching service of the church. What I do want to emphasize is the work of our B. Y. P. U. The training for service department of the church. Listen to this object:

The unification of the Baptist Young People, their increased spirituality; their stimulation in Christian service; their edification in scriptural knowledge; their instruction in Baptist History and Doctrine and their enlistment in missionary activity through existing denominational organizations.

As well you say, it takes too much time and sacrifice to carry on the work of the B. Y. P. U. Did you not spend time and make sacrifices to win them into the church, and are you going to stop short of the finished product, a well-rounded Christian character trained for service? Dr. E. Y. Mullins of Louisville is our new president. Let us give him the loyalty of our hearts.

In Christian love,
MRS. R. L. BUNYARD,

Galveston, Texas.

Fannin.

I am sure that many former pastors and friends of this little church will be rejoiced to hear of our revival that I called attention to in my last article in the Baptist Record. Our pastor, Brother P. A. Haman began this meeting the first Sunday in August. Special prayer was offered that the Holy Spirit might control the entire meeting. The ladies held a special prayer meeting Sunday afternoon in which the all-important subject "Soul winning" was emphasized. The regular weekly prayer meeting met at the close of the ladies' prayer meeting and we all joined in with one accord and plead for showers of blessing upon this church and community. We had not had a revival in this church for several years. Some of our members were at variance, the Christ-like spirit was not in evidence with all the church, but God heard the cries of the faithful and overruled all variances and we had a glorious revival. The first invitation for membership was given Sunday night when two came forward for baptism. Brother Weeks, pastor of the First church, Vicksburg, came Monday and preached till Friday night. Surely this man of God was sent to us for a special work. He told us

in a plain, practical way just what he wanted the Christians to do. He made us feel that we had as much to do as he had to do. He said "some churches were very much like old machinery, that the preacher would have to tinker on them a long time before he could get them to work." He made us understand that he didn't have time to tinker but he did tinker on us about 10 minutes and then he went to work and preached the pure gospel with power and simplicity. He is a logical, forcible preacher; he attacks the ranks of Satan with all the vim of his great big body and soul is capable of using the "sword of the spirit," as his greatest weapon. "Not by might nor by power, but my spirit, saith the Lord."

There is a magnetism about the man that is strikingly noticeable; he elicits the attention of the most listless people. Large crowds attended each service, Christians revived and 23 united with the church, 20 by baptism.

"Bless the Lord, Oh! My Soul, and all that is within me, bless His Holy Name."

Rev. J. B. Lawrence, of New Orleans, (our John), came Saturday and closed the meeting by preaching two excellent sermons for us. It is a little unusual for Fannin to draw on New Orleans for anything, but we have a prior claim on Rev. J. B. Lawrence, as he was reared within a few miles of this church, and it was my privilege and honor to teach him when he was quite a lad. Have we not been favored by the Lord? "Praise God from whom all blessings flow."

MISS CLARA BOYD,
Goshen Springs, Miss.

Cates at McComb City.

Brother Cates closed a fifteen days meeting at McComb Wednesday night, August 28, 1907. The meetings were held at the skating rink which seats three thousand people, and the building was crowded at most of the services, and the audience stayed there from four to five hours at each service. There were 668 conversions reported. Some of them were church members and a few from the country and nearby towns. The Baptists lead in number of those who preferred our church, the Methodists next, and Presbyterians and Disciples about equal.

Brother Leavell received about 30 in the First church last Sunday. Brother Butler of the East Cide church had a good day, and the South McComb church received 26, and next Sunday is most likely to be our best reaping day. The meeting has done the town much good in many ways. Brother Cates seeks to help the pastors and strikes sin with a heavy hand. He is nearly 40 years old, tall and slender, and viewed from the audience has the appearance of being delicate, but evidently has wonderful durability. He has been preaching 25 years and was in the pastorate in his early ministry. His preaching is orthodox, stirring, regeneration, repentance and faith, and tells the convert to join the church the Bible leads him to. If his workers are wise there is no more danger of getting unconverted material in the church than in a one church meeting. The secret of his success lies in his ability to organize, in his generalship and in getting everyone to do something. Of course he has faith and consecration, but others have had as much faith and as deep consecration, but lacked in the gift to direct. The masses who attended his meetings believe that he stands in a closer relation to God than other ministers and has stronger faith than others.

I do not believe this, and while he is consecrated and very zealous and has faith in what God has called him to do, his real power is in that he is a born general. When but a mere youth he was a book agent and had many sub-agents, and then and there he developed generalship.

On the last night he took a copy of the Baptist Record and held it before three thousand people and commended it in strong terms, calling the editor by name.

I have been slow to tie myself to everything that comes along, but Cates tied himself to every pastor in the city, and the spirit of harmony was simply beautiful.

The large collections he received have produced some comment, but when we remember that from four to five thousand people attended his meetings, and a little from each would make a good sum, and its all free will offering, besides, Mississippi is full of banks and those banks are full of money, and it's about time for God's servants to be better paid and better cared for, and while we would not have the people to give Brother Cates less, but let the members come up this fall on every pastor's salary, especially the country pastor who travels in heat and cold and crosses swollen streams to honor his God. Yes, if George Cates comes your way, take all the family and the hands on the place and go hear him.

J. H. LANE.

Stand by the Word.

In an extract from Home Herald, which appears in The Baptist Record of August 29, this statement is made, "We are certain that the wine at Cana and that which occasioned the criticism of the Pharisees was not intoxicating."

I think we can safely defend our Lord against the sacrilegious charge that he was a "gluttonous man and a wine-bibber" without doing violence to the truth.

Wine is the product of fermentation, and since alcohol is the result of vinous fermentation there are no wines that are not more or less intoxicating.

It does not seem to me to be less consistent on the part of those who believe in sprinkling for baptism to change the meaning of the word "baptizo" to make it suit their belief, than to change the meaning of the word wine, as used in the scriptures, to make it serve another end. Let us stand by the truth as it is. God will take care of the rest.

J. R. SAMPLE.

A Request.

Will the pastors and church clerks see to it that their Sunday schools are reported in the letters to the association? A great many churches that have schools fail to report them. Please do not overlook this.

J. E. BYRD, S. S. M.

Two Associations.

E. L. Wesson.

I visited the West Judson and the Tippah associations August 27-30. Rev. R. A. Kimbrough and Rev. J. S. Price were re-elected moderator and clerk of the West Judson, and the business moved off nicely.

Rev. J. J. Pannel preached the annual sermon from I Peter 3:21, and showed that as baptism is "the answer of a good conscience" it must come after regeneration

September 5, 1907.

and be according to the Scripture pattern. Brethren Rowe, Byrd, B. G. Lowrey and Wesson were on hand to represent the mission work, the Sunday School work, the Layman's Movement and the Baptist Record.

All of the interests fostered by the association were well presented and fully discussed by the members of the association and each of the visitors did the best he could for the interest he represented.

Twenty of the twenty-four churches were represented by letters and messengers and reported a total of 293 baptisms since last session—fourteen and thirteen-tenths to the church, a splendid showing.

The only sad thing I discovered was that our people are not reading our state paper. All of them take some secular paper, but only a few take a Baptist paper. It is so sad to know that the children of the churches are being raised without Baptist information. It hurts me to see it for I know that unless we inform our children of Baptist affairs and Baptist teachings they will drift into the errors of those around us, who do inform their children. That father who neglects the denominational training and instruction of his children will have a hard account to meet if indeed, as I fully believe, the Baptists are the truest representatives of Jesus Christ.

The Tippah association met with Fellowship church 8 miles east of Blue Mountain. Rev. W. E. Berry and J. W. Crump were re-elected moderator and clerk, and the body went to work. I did not get there the first day, therefore, failed to get full particulars, but every interest was well presented and ably discussed by the committeemen and he visitors. No one kept a record of the number reported as baptized last year, so I missed that. I found in the Tippah, as in the West Judson, only a few people who were taking the Baptist Record. By actual test I found that only 10 of the messengers present were taking their state paper, and most of that number were pastors.

I call attention to this that I may show to the pastors the sad fact that stares us in the face. Unless the pastors somehow manage to help Brother Bailey get the paper into the homes of our people that the children may learn what we are doing and what we are standing for the next generation will know but little about Baptist affairs. Oh, my brethren, we owe it to our Lord to do all in our power to enlist the parents and inform the children. These two associations are noble bodies and doing a great work, but how much more they could do and would do if every family were informed.

A Word From Natchez.

I am glad to say that the Lord is leading us to greater usefulness daily. The Baptists here are developing to be an earnest army of workers, thank God. The vision has come to some, that ought to come to all, that a church has no other business in the world except to witness for God. Whatever the various means to do this thing may be, this is the main business of the church. There is being developed, gradually to be sure, but nevertheless certainly, a permanency in service.

I thank God for the difficulties which we have to contend with, this makes us sturdy Baptists. We learn the difference between having the name on the church roll and being a Baptist indeed. "A workman that

needeth not to be ashamed." Our women are doing great service. I never have seen a broader, nobler, more heroic set of women. They give to missions, they help in the home work, they help the poor, they aid to educate some girls and whatever their hand findeth to do they do it with their might.

I praise God for this noble band of women. The past year they gave about seven hundred dollars for missionary and benevolent purposes. The Lord continues to add to our number such as are being saved. Saving time has not ceased with us.

I appreciate the many prayers that are being offered in our behalf. Natchez Baptists need your prayers, brethren, and we hope you will continue to bear us to a throne of grace.

I rejoice in having the privilege to aid, some time, my brethren, in meetings, but I cannot leave my work. I had the pleasure to aid Brother Harrington sometime ago at Vicksburg a few days. This Brother is doing a great work. A few days since I aided Bro. J. W. Dickens, at Crystal Springs. This is a noble church and has a noble pastor. He is a cultured, consecrated and conscientious preacher. It is a delight to labor with such a man of God. I expect great things from him and our denomination is greatly enriched by such a life. Praise God for such men! We need men who can lay their life upon the altar of God. These churches, they have greatly endeared themselves to me. May God bless the pastor and people.

JNO. A. HELD.

Crystal Springs

The Lord has given us a gracious revival, beginning August 19. Bro. John A. Held of Natchez, was with us for ten days. The services were well attended from the beginning, and many who came late found the house more than filled at the evening services. During the last three days of the meeting, the business men closed their places of business for an hour for the morning service.

Bro. Held preached the Gospel with pathos and power. Simplicity and strength, sympathy and sincerity, zeal and faithfulness, tenderness and severity are marks of his preaching. The good results of such preaching are not seen in a day or a month or a year, and yet God made us glad with precious results during these services.

Twenty-three made profession of faith in Christ and six backsliders were reclaimed and made happy. There were seventeen additions to the church, thirteen of these by baptism. The hearts of many of our members were deeply stirred, strengthened and inspired to nobler service for Christ, and the public conscience and Christian life of the community have been quickened and strengthened. God bless you, Bro. Held; we are all glad that the Lord and your dear church gave you to us for this meeting, and our love and prayers and best wishes are with you in your work.

Brethren in the ministry and churches of Christ Jesus, let us praise God for the victories already won and for those we shall yet win in His name.

"Bless the Lord, O my soul; and all

that is within me, bless his holy name."
Yours for better service,

J. WESLEY DICKENS.

I never use tobacco and alcohol in any form, and rarely coffee and tea. I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration. To assist me in my work of budding—work that is as accurate and exacting as watchmaking—I have a force of twenty men. I have to discharge men from this force if incompetent. Some time ago my foreman asked me if I took pains to inquire into the personal habits of my men. On being answered in the negative, he surprised me by saying that the men I found unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work of farming, call budding and other delicate work "puttering" and have to give up, owing to an inability to concentrate their nerve force. Even men who smoke one cigar a day cannot be trusted with some of my most delicate work. Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal, and will produce in them the same results that sand placed in a watch will produce—destruction. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is no question whatever that cigarettes alone were the cause of their destruction. No boy living would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him.—Luther Burbank.

"Do you wait until you are just in the right mood for your work and find yourself full of your subject?" inquired a curious lady of the author whose writings she had often read and admired. "Do you just write from inspiration?"

"No; it's from desperation, chiefly," was the answer—a truthful answer, though given with smiling lips and twinkling eyes.

There is little of the world's work of any sort done by those who wait for "moods." Special moods and illuminations do come, indeed, but they are seldom vouchsafed to those who stand waiting for them; they come instead to the busy worker already pushing forward at his best pace with the light and ability he has. It is wonderful, too, how many good things are born of desperation, of the urgent necessity, that must find a way, that dare not fail. The inventions, the enterprises, the great movements that have blessed mankind have come not from waiting for moods, but from pressing need that would not wait. Desperation has had more to do with the march of human events than has any brilliant illumination of genius—at least it has been desperation on the earthward side, however it may have been spelled in heaven. "Must" is not a bad word for humanity. "It is not the worst thing in the world for a man to find himself hemmed in," says some one. With the Red sea before, the enemy in the rear, and impassable rocks on either hand, the outlook becomes the uplook, and this is the only way to link desperation with inspiration.—Forward.

In a Dog Cemetery in London.

London, August, 3.—I New York City when I was a boy, we used to call the policemen "Peelers," though I never knew why until yesterday, and never knew before that the word ought to be spelled with a capital P. While riding on the top of a bus, that most domestic and delightful means of circulating through this great labyrinth and of which Gladstone declared that it was the best way in which to see London, our attention was directed to a statue of Sir Robert Peel; and the man who kindly pointed it out to us informed us that he was the father of the prevailing police system, of which every citizen here has such reason to be proud; and that this was the reason that years ago the police were called "Peelers." Thus our New York custom was simply an importation from over the seas. How true it is that the history of words is the history of history.

The old lady, who was in sport, asked to read a dictionary for pastime and who, when she was asked how she enjoyed it, replied that it was no doubt a very learned book, but that somehow she could not become interested in the plot, and more than she meant, and the truth was on her side. It not only contains a plot but a thousand plots. What an interesting article by the way, might be written on the "Biography of Words."

Take for example the word "Pickwickian." What a history that word suggests. I thought of it last night when listening to an illustrated lecture on "Pickwick Land." Seventy years ago an unknown young fellow by the name of Dickens, a reporter on a London journal and only 23 years old, wrote a series of sketches for monthly publication. This week there is being held in the New Dudley Gallery a Pickwick exhibition, under the auspices of the Dickens Fellowship, to celebrate the seventieth anniversary of the completion of the "Pickwick Papers." Here are more than 500 exhibits, including programmes of dramatized versions, translations, autographs, etc., and what a story they tell. "Pickwick Papers" have been translated into almost every civilized tongue, including Russian and Dutch. Here is a book of selections with raised characters, so that even the blind might read. Here on exhibition is a concordance to Pickwick with 654 names indexed, over 600 additional references and 250 cross-references. Here is another work entitled "Daily Pickings, from Pickwick," a selection of quotations for every day in the year; and others, such as "Wellerisms from Pickwick," "Pickwickian Wit and Humor," "Mr. Pickwick; the Two Wellers; and Alfred Jingle," and many other

works which are the out-growth of these sketches by the young man of 23 years. Recently a single firm of London publishers sold a quarter of a million copies of this earliest work of his.

On the walls of the exhibition room are pictures of the hotels where Pickwick is supposed to have tarried, and these hotels have become shrines of tourists, to whom the enterprising proprietors point out the very bedroom in which Pickwick slept—the man who never had an existence, except in the brain of the young genius who set all England laughing at him. Yet, strange to say, this book, which made him famous and opened up to him the friendly arms of all the world, he cared less for than any which he wrote, and seemed to wish never to be reminded of it. What has made it thus immortal? "It's the humor on the man!" said Carlyle of Falstaff, and we may say the same of Pickwick. The world loves to be made genuinely and healthily merry, and "It's the humor on't, man," which has made the fat little man and his friends live for all these years.

One of the oddest little corners of London is the Dog's Cemetery, with its regularly laid out graves and chiseled headstones and their unique inscriptions. A quarter of a century ago the Duke of Cambridge and his wife were driving through Kensington Gardens, and as they neared the Victoria Gate they halted their carriage, that their pet dog, Prince, might alight for exercise. But when they started, by some accident, the horse stepped on him and he was killed. The Duke who at that time was the official ranger of the park, decided to bury him in the garden of the adjacent gate-keeper's lodge. There today is his grave, with the inscription, "Poor Little Prince." Others heard of it, and when they lost their pets by death, sought and gained permission to follow the Duke's example, so that now there are buried here more than 400 pet dogs, cats, parrots and monkeys.

Here is the grave of monkey "Jock," and on its headstone the inscription "Could love have saved thou hadst not died." Another voices the despair of a woman over her departed "Jane." Of her the woman says: "She brought the sunshine into our lives, but she took it away with her." The woman is evidently now living in the dark. Here are three graves placed, either accidentally or with purpose, in close and meaningful juxtaposition. The respective names of the occupants are "Scotty," "Paddy" and "Whiskey."

Some of the inscriptions are dignified and some genuinely pathetic. This for example:

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Clinton, Miss., Jan. 20, 1906. I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.
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MEDICINES POSITIVELY FAIL IN CHRONIC DISEASE

Indigestion, Constipation, Nervousness, SEXUAL Exhaustions, Consumption, Debilities, Etc., permanently and only cured by my method. WHY?—Because Life and vitality is possible, only to those who will obediently follow Nature's laws by proper food, exercise, resting, air and water. You may try all Schemes, Methods and Medicines, but search for RESULTS will only be obtained by following these simple instructions. Your case can have my Opinion, without cost if you wish it. Literature and Folio free on application. It is interesting and will help you. Fee \$10.00, and \$25.00 to \$100.00. Indorsements and testimonials are marvelous.

C. Cullen Howerton, F. S. P. C.
316-320 Mangum St., Durham, N. C.

CURED OF CONSUMPTION
From 118 to 168 lbs.—a gain of 50 lbs. within 4 months.

In loving memory
Darling Joekie, a Scotch Collie.
Died October 31st, 1895.
Aged 15 years.

The most intelligent, faithful, gentle, sweet tempered and affectionate dog that ever lived, and adored by his devoted and sorrowing friend,

Sir H. Seton Gordon, Bart.
Here is another which almost paints for us the picture of the little child mistress, turning away with tear-stained cheeks from the grave of her playmates:

Mona.
Born Nov. 2nd., 1878.
Died August 15th, 1892.
Loved, Mourned and Missed.

Also "Punch?"
Mona's companion,
Died February 14th, 1895.
"Adieu, dear Doggies."

Here is one to "Poor Dear Tappy," with the name of his master inscribed on his tombstone, "Lord Patre." Another, a grave which was made ten years ago, still has upon its headstone the framed picture of the dog himself, "Toby," a beautiful fellow who looks out upon one from his surrounding wreath of flowers as though he were just ready to bark good-naturedly and wag his tail in welcome. And underneath is recorded the suggestive memorial, "What games we have had!"

Here is a tombstone bearing the Mexican coat of arms, "In loving memory of our darling Gerino," and here a eulogy. It is the memorial to a dead cat, and illustrates the undying bitterness of a woman's hatred when it has been once aroused.

My dear little cat,
Chinchilla.
Lovely, loving and most dearly loved:
Poisoned July 31st, 1895.

God restore thee to me. So pray-eth thy ever loving mistress.

The "ever loving mistress" having gotten thus far, went to the British Museum and consulted certain scholars. She secured, written in Koptie hieroglyphics a curse upon the one who administered the poison, and this curse is there recorded to last for all time. Some of these inscriptions are theological:

"Fritz."
Neither forgetting nor forgotten.

Another:
We are only sleeping, master.

Another:
Luke xii, 6—Not one of them is forgotten before God.

And here is one so tender, so manly and sincere that I have reserved it until the last. In India, Colonel Whyte-Melville, having lost his favorite gray horse, whom he had learned to dearly love, buried him and erected a monument to his memory. On that monument appeared the original text this inscription. It has been copied here in this cemetery as the epitaph to a faithful dog named "Charlie" aged 14 years: There are men, both good and wise,

Who say that dumb creatures
We have cherished here below
Shall give us kindly greeting.
When we pass the Golden Gates,
's it folly if we hope it may be so!

—Brooklyn Daily Eagle.

BLOOD POISONING POSITIVELY CURED--

Hereditary, primary, secondary and tertiary Scrofula, Eczema, Blood and Skin Disease. If you have exhausted old time methods, and want to get well, write me in fullest confidence for proof of cures. Take my treatment and get well.

A. A. BROWER, M. D.
San Antonio, Texas.

Two Important Announcements.

Brother B. W. Spilman retires from the Field Secretaryship of the Sunday School Board and will undertake another work of great magnitude to which from a sense of duty he sets his heart. He has been with the board for six years and has served not only with faithfulness, but with distinguished ability. He has won for himself a great place in the heart of the denomination and has given the Sunday school cause an exalted place in the thinking of the people. He is greatly honored and loved by the Board, both for his own sake and the great work he has done. We bid him god-speed in his new position, and have asked him to still serve us as he may have opportunity, and to return to the work of the Board as soon as he may find it in his power to do so.

Rev. Hight C. Moore at present the Sunday school secretary under the state board of North Carolina has accepted the Field Secretaryship of the Sunday School Board. He is a man of fine abilities and has served with great success in his present position for a number of years. Brother Moore succeeds Brother Spilman, and for the present will have headquarters at Raleigh, N. C., beginning his work September 1. We are very fortunate in closing the breach so promptly in our field forces. Indeed there really is no break, for Brother Moore begins immediately upon retirement of Brother Spilman. There will be further enlargement in our field work as opportunity may offer. We commend Brother Moore to the brotherhood as altogether

worthy and competent; able and scholarly and Godly.

J. M. FROST.

Help Needed.

"Since God now commandeth all men everywhere to repent," Acts 17:30. He certainly means to give all men the needed grace to repent, otherwise He is mocking a poor, lost, helpless soul, for it is mocking to command one to do what he cannot do.

Now, if God gives all men the "needed grace" to repent, why is it that some repent and some do not repent? It seems to be logical to conclude that if God gives all men the needed grace to repent, all men will repent; and if all do not repent, then some have not received the needed grace to repent. This grace giving being God's work upon the creature in order to repentance. How shall we dispose of the Apostle Paul's language where he says that he is "confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ?" Will Brother Wesson help me out? Philippians 1:6.

J. R. SAMPLE.

HEDERMANBROS.

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Jackson, Miss.

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Music Company,
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WRITE FOR FREE CATALOGUE WITH PRICES AND TERMS.

J. W. PATTON MUSIC HOUSE,
JACKSON, MISSISSIPPI,
W. F. SMITH, PROP.

September 5, 1907.

Woman's Work.

Mrs. J. L. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for this
department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE
Mrs. J. A. Hackett, President, Meri-
dian; Mrs. W. S. Woods, Secretary,
Meridian.

Mrs. J. A. Hackett, Meridian,
Miss., President of central com-
mittee.
Mrs. W. S. Woods, Meridian,
Miss., Secretary of central com-
mittee.
Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.
Mrs. Martin Ball, President of
Young Woman's Auxiliary.
Officers of Annual Meeting.
President, Mrs. W. A. McCombs;
Glossier, Vice-President, Mrs. J.
D. Granberry, Hazlehurst; Re-
cording secretary, Mrs. W. F. Yar-
brough, Jackson.

A Hour With Thee.

My heart is so tired, so tired to-
night
How endless seems the strife!
Day after day the restlessness
Of all this weary life;
Come to try the burden down
That so oppresseth me,
And, shutting all the world with-
out,
To spend an hour with Thee,
Dear Lord,
To spend an hour with Thee,
I would forget a little while
The bitterness of fears,
The anxious thoughts that crowd
My life,
The buried hopes of years;
Forget that mortal's weary toil
My patient care must be,
I need thee, I come tonight,
To spend an hour with Thee,
Dear Lord,
To spend an hour with Thee,
A foolish, wayward child, I know
So often wandering;
Weak, complaining child—but
D,
Forgive my murmuring;
And fold me to thy breast,
Thou who hast died for me,
And let me feel 'his peace to rest
A little hour with Thee,
Dear Lord,
One little hour with Thee.

OXIDINE.
A Chill Cure in Every Bottle.
Guaranteed under National Pure Drug Law.

Woman's Meeting at Meridian.
The Baptist Woman's Mission-
ary Union of Meridian and vicin-
ity met July 2d with Oak Grove
church society, when we were in-
vited to an "all-day meeting" in
good old-time style, and a more
enjoyable occasion could hardly
be imagined. The ministers of all
our churches were invited to be
present, and added much to the
pleasure and interest of the day.
The meeting was opened with a
little talk from the president of

our union, followed by singing
"All Hail the Power of Jesus
Name."

Dr. Shipman, pastor of First
church of Meridian, then led in
prayer. Mrs. Roper of Highland
church, Meridian, led the devo-
tional exercises by reading from
Matthew 6th chapter. The read-
ing of the minutes of last meeting
by the secretary was followed by
reports from all the churches rep-
resented by the union, with the
exception of 41st Avenue and
Poplar Springs.

Mrs. Phillips made an interest-
ing talk on the subject of giving
the tenth as taught by the Bible.
Mrs. Hackett, Mrs. Price, Mrs.
Williams and others talked on the
various subjects that came before
the meeting. Recitations from
Master James Waddell and Miss
Marie Parks were listened to with
much interest. Promptly at the
noon-tide hour the president asked
for a pause from the business
to turn our hearts upward in
prayer. Dinner was next in or-
der, and such a dinner! Out
under the spreading oaks was ar-
ranged a long table for the oc-
casion, and on it, a dinner which
everyone enjoyed. These good
people of Oak Grove church
surely know just how to have a
dinner.

The afternoon session was opened
with memorial talks from our
ministers on the life and work of
the lamented Dr. Eaton, whose
funeral was held on that day.
Dr. Shipman, Dr. Riley, Dr. Fa-
rish, Mr. Roper and Mr. Moore
spoke feelingly of the deceased,
having known and loved him.
Mrs. Hailey also gave an inter-
esting sketch of his home life as
she had known it. Mrs. W. N.
Ehrhridge read a paper on Wo-
man's work in the churches, be-
ginning with first and coming
down through all the ages. Mrs.
Woods told us of the work taken
up by W. M. U., at the convention
in Richmond. Mrs. Roper in-
vited us to meet with the Highland
church at our next regular meet-
ing, which occurs on the first
Tuesday in October. The presi-
dent made a plea for the Journal
and other periodicals fostered by
our W. M. U., thus closing one of
the most pleasant days of our
experience.

Respectfully,

MRS. J. G. HASSALLE.

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There's a Pleasant Path
Leading to every man's home if he'll
only see it! A path so sure that,
after being informed about it by
this Company the father of the family
should not hesitate to walk within.
"Less than Rent"

Ware's Black Powder For Stomach and
digestion, Flat and Headache. Write Patton-Worham
Drug Company, Dallas, Texas, for Circular.

The Habit of Not Feeling Well.

Few people realize that their
ailments are rarely self-induced.
They get into a habit of not feel-
ing well. If they get up in the
morning with a slight indisposi-
tion, instead of trying to rise
above this condition they take a
positive pleasure in expatiating
upon their feelings to any one
that will listen. Instead of com-
bating the tendency of illness
by filling the lungs
with pure fresh air, they dose
themselves with "headache tab-
lets," or some specific "warrant-
ed cure" whatever ill they think
they are suffering from. They be-
gin to pity themselves, and they
try to attract pity and sympathy
from others. Unconsciously by
fretting and dwelling upon their
symptoms, they reinforce the first
simple suggestion of illness by a
whole army of thoughts and fears
and images of disease, until they
are unfitted to do a day's work.

It is said that man is a lazy ani-
mal. We are all more or less
prone to indulge, and it is the
easiest and most natural thing in
the world for young people to
accustom themselves to lying
down or lounging on a sofa be-
cause they think they are tired, or
not well. Much so-called "invalid-
ism" is simply laziness. There is
a great danger that girls who are
delicate while growing up, and
lounge around the house and lie
down when they feel the least bit
out of sorts, will form a habit of
invalidism when they reach matu-
rity. How often do we see such
girls "brace up" at once when
anything happens which interests
or excites them. An invitation to
a reception, or a party, or any
other pleasant social occasion,
acts like a tonic. For the time
being an instantaneous cure is ef-
fected. They are as well as any-
body. Success.

TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S
TASTELESS CHILL TONIC. You
know what you are taking. The for-
mula is plainly printed on every bottle,
showing it is simply Quinine and Iron
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tual form. For grown people and child-
ren. 50c.

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White Shield. The. Caroline Atwater Mason.
Windflower. A. Caroline Atwater Mason.

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ence of many years is at your service.

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September 5, 1907.

THE BAPTIST RECORD.



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The woman who "sits back" is
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HEISKELL'S OINTMENT

the magic healer of all skin diseases—
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I will send to any
sufferer a bottle of LANE'S
ASSHMA CURE. If it cures you send
me \$1.00, if it does not, don't.
Give express office address. D. J.
Lane, Box R. P., St. Mary's, Kan.

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Are you suffering from Bright's
Disease, Backache, Weak Kidneys,
Bladder or any diseases dependent upon
these organs? If so, send 50c to South-
ern Chemical Co., Houston, Texas, for
a box of Moxine Kidney Tablets. A
box a cure.

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Mary Jane's Reason.

One Monday morning some
time ago two colored women hap-
pened to be sitting next each other
in a U street car, when one of
them turned in surprise and,
looking her companion up and
down, said:

"Law! Ma'y Jane, is dat you?
What in de name er gracious is
you all dressed up so fine fur dis
soon in de mornin'?"

"Ise gwine to co't, she proud-
ly replied.
"Gwine ter co't? Is you been
en got inter a fight?"

"No, indeed, I don' neber git
in no 'spites en quar'ls."
"Den is you been co'tch' taking
anything?"

"Me co'tch' takin' anythin'!
No, indeed, I don' neber lay my
han's on nothin' don' b'long ter
me."

"Den what you gwine ter co't
fer?"

"Ise gwine to get a divo'ee
fum Jim."

"Git a divo'ee fum Jim! Why,
what is Jim done? Is he beat
you?"

"Jim beat me! No, indeed! Dat
he ain't. Jim ain't neber spuck a
cross word ter me in his whole
life."

"Den don't he spo't you?"

"Jim spo't me! I reckon Jim
do. He come home de minute he
gits his wagins en lays 'em all ret
in my lap. S'po't me! Why,
'Liza Jim would take his shirt
off'n his back ter gib ter me."

"Den in de name er goodness,
Ma'y Jane, what is you gwine git
a divo'ee fum Jim fer?"

"Well, 'Liza, I tell you de
trufe—I jes' natcherly los' my
tas'e for Jim."—September Lip-
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yesterday; and his traveling
friend who follows this sojourn
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As a matter of fact, the organi-
zation has reached such a state
of perfection, the Americans di-
recting the army of Canal Dig-
gers are displaying such marked
initiative, that the scene changes
every day along the line of water-
way.—new incidents, newer towns
greet the tourist on every hand
even as he makes the return trip
from Panama City to the Atlantic-
swamped Colony.—The Travel
Magazine.

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ple, presents each lesson in a way adapted
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THE JUNIOR AND PRIMARY QUARTERLIES,
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AMERICAN BAPTIST PUBLICATION SOCIETY
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The Home.

The Three Old Ladies.

There was an old lady all dressed in silk,
There was an old lady all dressed in silk,
Who lived upon lemons and buttermilk;
And thinking this world was a sour old place,
She carried its acid all over her face.

Another old lady all dressed in patches,
Lived upon nothing but lucifer matches;
So the world made her strangle and cough,
And as sure as you rubbed her you set her off.

Another old lady, all sunny and neat,
Who lived upon sugar and everything sweet,
Exclaimed when she heard of their troubles,
"I never!"

For the world is so nice I could live forever."

Now children take your choice of the food your heart shall eat;
There are some sourish thoughts, and brimstone thoughts,
And thoughts all good and sweet;

And whatever the heart feeds on,
Dear children, trust to me,
To precisely what this queer old world

Will seem to you to be,
MARY MAPES DODGE.

OXIDINE.
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Mottoes on Coins.

"All coins have mottoes," said a coin collector. "Ours say piously. In God we trust." The most interesting coin mottoes are the Chinese.

Some of them are:
"Prevailing prosperity, heavy mortality."

"Use for good alone."
"Remember the poor."
"Prefer true virtue."

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Couldnt Leave Him Out.

A little girl had been taught to pray especially for her father. He had died suddenly. Kneeling at her evening prayer, the child's voice faltered, and as her eyes met her mother's she sobbed, "Oh, mother, I cannot leave him all out! Let me say: 'Thank God I had a dear father once!' so I can keep him in my prayer."—The Watchman.

The One Perfect Woman.

When the lecturer inquired dramatically, "Can any one in

this room tell me of a perfect man?" there was a dead silence. "Has any one," he continued, "heard of a perfect woman?" Then a patient-looking woman in a black dress rose up at the back of the auditorium:

"There was one. I've often heard of her, but she's dead now. She was my husband's first wife."

Past Praying For.

A prominent politician while visiting in Washington recently took his little son with him to the Senate gallery. The boy seemed especially interested in Dr. Edward Everett Hale, and his father explained to him that Dr. Hale was the chaplain of the Senate.

"Oh! he prays for the Senate, doesn't he?" asked the lad.

"No," said the politician, "he gets up and takes a look at the Senate, and then he prays for the country."

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Young Husband—I will promise, my love; if I ever get in debt I'll let the other fellow do the running.

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Profanity is one of the most criminal habits of sin. Nothing more easily betrays the commonness of one's character than for him to be guilty of this moral rot. It neither emphasizes an expression nor adds credence to a declaration to pin it with an oath. The rule is that men follow the Apostle's interpretation when he associated the profane with 'liars.' Every other virtue one might possess is vitiated by the use of profanity. None but the vulgar and the common engage in it. It is well that the civic righteousness has outlawed it and fixed its place in the catalogue of misdemeanors.

A sage has said: "An oath indicates rot in the very mud-sill of one's character."—Biblical Recorder.

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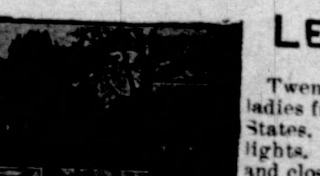
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FORTY-SEVENTH ANNUAL STATEMENT

OF THE

HOME LIFE INSURANCE CO'Y

GEO. E. IDE, PRESIDENT.

JANUARY 1st, 1907

Admitted Assets.	Liabilities.
Bonds and Mortgages.....\$5,809,650.00	Policy Reserve\$16,006,708.00
Bonds and Stocks (market value) .. 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies . 293,545.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total\$19,009,550.82	Total\$19,009,550.82

"The HOME LIFE INSURANCE COMPANY did pass through the 'Investigation' with FLYING COLORS"

so spoke the chairman of the so called Armstrong Legislative Insurance Investigating Committee on the floor of the New York Senate Chamber.

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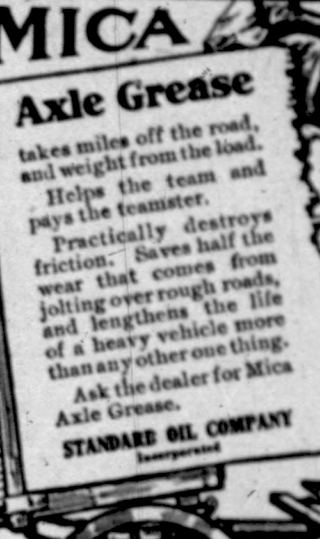
The Transfiguration of China.

One hundred years ago there was not one Protestant Christian in China; today there are about 170,000 church members, representing a Christian community of not less than half a million souls. Then Robert Morrison was the one solitary Protestant missionary; now there are nearly 4,000 missionaries who are at work in every provincial capital and in most of the large cities. A century ago there were, of course, no native helpers, who at present there are 10,000 Chinese teachers, preachers and colporters. At that time no part of the Bible was in print in the Chinese language; last year more than a million copies of the Scriptures, in part or in whole, were sold in China. Then there was a total lack of Christian books and tracts in the Chinese language, but during the last thirty years more than 26,000,000 Christian tracts and books have been issued and circulated from Hankow alone. These are but some of the beginnings. The work has been projected on a large scale and is growing in magnitude each year.

So effectually have Christian influences been at work in China that already some of the greatest reforms ever witnessed by any nation have been produced. These qualified, by careful observation and long experience on the field to speak with authority, agree in opinion that the great changes now going on in China are attributable to missionary effort in general and to the mission schools in particular. For example, the edict abolishing the ancient system of examinations was brought forth by comparing the work of mission school students with the work of students under the ancient system. The new was proved the best by test, and the ancient system was swept away to give place to the public schools of Western learning, patterned after the mission schools.

Again, when students from the mission schools came into competition with other students, the Christian students usually won. When the Viceroy, Chang Chih Tung, asked, "Why is this?" the lives and teachings of the missionaries and the morals of the native Christians led them to decide that the explanation was to be found in the Book. And the Bible was adopted as a textbook of morals in the schools of a district having a population of 58,000,000.

In the mission schools for girls the teachers insisted that the pupils should unbind their feet. Through the years they struggled on to lift this dreadful bondage from the women of China until their voices were heard, so that when the government organized the girls' schools of Western pattern, one of the requirements



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How a Young Girl of De Kalb Managed To Overcome a Trouble Which Threatened to Leave Her an Invalid for Life.

If you have a daughter, nearing, or entering life, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. DeKalb, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God, I had taken just three bottles when I was healed, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

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was that the girls feet should eb unbound.

It was also through the influence of the mission schools that the civil Sabbath was instituted by edict in all the public offices. Students from the mission schools entering public office missed the Sabbath which they had known and enjoyed in school. This ultimately resulted in the adoption of the Sabbath as a day of rest in the government schools, and later in issuing the edict establishing the civil Sabbath. Many other examples or reform might be cited, such as revision of the penal code which put a stop to the horrible barbarities inflicted on the criminal classes; but, these are sufficient to show that the gospel has struck deep root into Chinese life and society, so that a door of opportunity is now open to the missionary such as has never been known before. The seed has been planted, has sprung up and is bearing abundant fruit. The great need is for laborers to gather the harvest.

Let no one think that the young missionary who goes to China is throwing his life away, for it is very probable that nowhere on earth will a consecrated life count for more than in this land where the rapid succession of events seems but the unfolding of the divine ideal for this great nation which has tarried through the ages of slow development for the hour when it shall quickly unfold into a new life, like the sudden blossoming of a century plant after many years of waiting. And let those who have been blessed with means rejoice that they live in this glorious day of privilege when the prayers of saints and the prophecies of sages are about to come true as China, the most ardent devotee of idolitry, is turning from the horror of heathenish night to welcome the golden day of redemption in Christ.

As we love our Lord, let us gladly give our means, our noble men and consecrated women. Let us be glad and rejoice for our King is about to add to his diadem the largest jewel that earth can give—the Kohinoor of the nations. The day of China's redemption is at hand. We must be up and ready to share in the glorious achievement. This is the day of great events, the day for large thinking, noble living, noble giving. We must strive to live worthy of our day. The largest task before the church at present is the evangelization of China—a task that calls for the very best that can be given. Every Christian should be eager to share in the privilege.

Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia.

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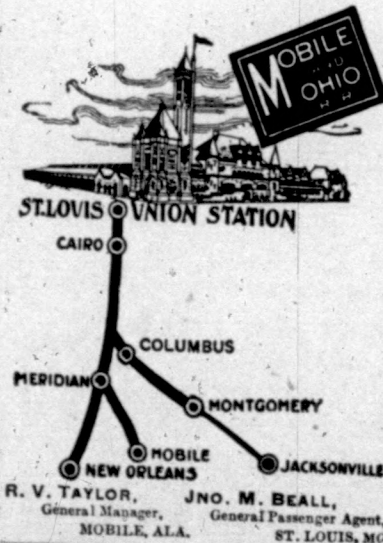
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